

ZION'S



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CHURCH HISTORY.

RISE OF METHODISM IN THE UNITED STATES.

(Concluded from No. 48, page 189.)

In the preceding numbers we have noticed the establishment of the Society and the building of the Chapel in the city of New-York. From this time the work of God gradually progressed, and the Society obtained a greater consistency and permanency of existence. From the letters of the Missionaries to Mr. Wesley, it appears that the people of this country received the gospel with great readiness of mind.

We have no means of ascertaining, with any degree of accuracy, the real state of experimental and practical godliness in the Provinces at that time; but from the information we have been able to collect, we have reason to believe that generally, particularly in the middle and southern sections of the country, it was at a low ebb. Some time previous to the arrival of the Missionaries, the celebrated George Whitefield had passed through the country, visiting most of the cities and villages bordering on the Atlantic; and preaching with his usual zeal and energy, he had been instrumental in kindling the flame of divine love in many hearts; but not being succeeded with men like-minded with himself, the renovating effects of his ministry gradually disappeared in most places, though in some the fruits of his preaching remain, even to this day.

But whatever might have been the state of pure and undefiled religion, it was generally professed by the inhabitants, and in most places, especially in the large towns and cities, its ordinances were steadily attended. The unhallowing leaven of infidelity, it is true, had begun to diffuse its demoralizing influence among some classes of the citizens, and, as far as it was felt, produced a chilling indifference to the truths of divine revelation. Add to this, that in place of the distinguishing doctrines of Christ, justification by faith in the atonement of Christ, the witness of the Spirit, and its inseparable concomitants, love, peace, joy, &c. and a holy life, was substituted very generally, a mere form of godliness, productive of no moral effects upon the heart and life.

This appears to have been, as far as we have been able to perceive, the state of things on the arrival of Messrs. Boardman and Pilmoor. It seems proper to remark here, that about the same time Mr. Embury commenced preaching in New-York, Mr. Strawbridge, also a local preacher from Ireland, settled in Frederick county, Maryland, where he began to preach the doctrines of Christ as held by Mr. Wesley; and such was the favorable reception of the word, that Mr. Strawbridge soon collected a Society, and thus prepared the way for the introduction of Methodism in that part of the country.

The following letter from Mr. Pilmoor to Mr. Wesley will show the cordial manner in which the Missionaries were received, and the flattering prospects of doing good which appeared among the people:—

"Philadelphia, Oct. 31, 1769.

"REV. SIR—By the blessing of God we are safely arrived here, after a tedious passage of nine weeks. We were not a little surprised to find Captain Webb in town, and a Society of about one hundred members, who desire to be in close connexion with you. 'This is the Lord's doing, and it is marvellous in our eyes.'

"I have preached several times, and the people flock to hear in multitudes. Sunday evening I went out upon the common. I had the stage appointed for the horse race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field preaching. When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America;

however, I resolved to try, and I had a very good congregation.

"Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have ideas of salvation by grace."

After continuing a short time in Philadelphia, Mr. Pilmoor made an excursion to Maryland, where he found Mr. Strawbridge, and preached with some success. He likewise visited some parts of Virginia and North-Carolina; and witnessing the happy effects of his labours in the conversion of sinners, he formed some societies. In all places where he visited he found people eager to hear the word and kind to those who came to preach it. From hence he returned to Philadelphia, and soon came to New-York, while Mr. Boardman went to Philadelphia; thus commencing, in the early stage of their labours, a regular change from place to place. The Society in New-York, under the labors of Mr. Embury and Capt. Webb, was in a flourishing state on the arrival of Mr. Boardman, whose godly simplicity and evangelical preaching were made a peculiar blessing to many. In this prosperous state of the Society, Mr. Pilmoor entered upon his charge over them. As he thought it most prudent to make a fair trial before he transmitted his account of the state of things to Mr. Wesley, he deferred writing until April 24, 1670, on which day he wrote the following letter:—

"Our house contains about seventeen hundred hearers. About a third part of those who attend get in, the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back settlements.—I doubt not but an effectual door will be opened among them! O! may the Most High now give his Son the heathen for his inheritance. The number of blacks that attend the preaching affects me much."

From these representations of the state and disposition of the people in America, Mr. Wesley was induced to concert measures to send them over more laborers. Accordingly, the next year (1771) Mr. Francis Asbury and Mr. Richard Wright, who volunteered their services, were dismissed under the blessing of God for the help of their brethren in America. They set sail from Bristol, Sept. 2, 1771, and landed at Philadelphia the 24th of Oct. following. They were received with great cordiality, "the people hardly knowing," says Mr. Asbury, "how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as the angels of God."

According to a notice in Mr. Asbury's Journal, vol. iii. p. 109, it appears that when he arrived in this country he found three hundred Methodists in New-York, two hundred and fifty in Philadelphia, and a few in New-Jersey, probably in all about six hundred. Those in Maryland do not appear to be included in this number. On the arrival of Mr. Asbury he very properly judged that they could not expect a general spread of the work of God, unless they extended themselves into the country towns and villages. He accordingly led the way, by which the prospects of usefulness opened before them in every direction.

Such was the commencement of the work of God which has since extended over this vast continent, and which now numbers 1226 travelling preachers, and 312,540 members. Feeble in its beginnings, it gradually rose under the fostering hand of God, until it has become "like a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—*Meth. Magazine.*

Uneven walking, with neglect of watch, makes a disconsolate soul.

COMMUNICATIONS.

FOR ZION'S HERALD.

JUVENILE ESSAYS—NO. VI.

On the Immortality of the Soul.

It appears strange to me that any in the civilized world, should doubt the immortality of the soul. Not only revelation, but reason teaches man to expect a future state of existence. Reason alone is sufficient to convince any reasonable man, that the connection of the body with the soul so far from being essential to, tends rather to restrain the exercise of his powers and faculties; and that this life is but a prelude to another and a never-ending state of being. Why did the Creator endow man with rational powers? Why did he interweave in his nature, the expectation of a future state of existence, if he intended that the soul should perish with the body? Why did he make us capable of contemplating his wonderful works, if it has an effect only to render us dissatisfied with our present transitory state? Why open to us the glories of the universe, if its only effect is to make us discontented with the earth, on which we are to dwell for a moment, and then to disappear forever? Why does every thing around us proclaim to us there is a God who rules throughout immensity, if instead of being permitted to rise to a nearer view of his glory, we must soon close our eyes in endless night? If we look into the subordinate creation of animated beings, we shall find an exact accommodation of their condition to their wants and capacities. Every species has exactly that form and those powers which are best fitted to itself. Is it reasonable to suppose, that God who has bestowed nothing unnecessary on any creature below us, would in contradiction to his general plan, store the mind of man with useless faculties? Of what use to man are his boasted superior powers, if no consciousness remains after this life? The superior sagacity by which man is enabled to supply the want of corporeal power, by which he overcomes the feeblest, the largest, and the strongest of animals, would answer every purpose of his creation, if the soul is annihilated at the death of the body. Can the Deity be deemed benevolent, if he has formed man with a vain expectation of immortality, if having placed him in a condition far below the dignity of his nature, he has taught him vainly to look forward to a state in which he may satisfy his desires and capacities? Wretched is the condition of man, if his soul endures no longer than this life. While every animal below him enjoys the present, unconscious of futurity, he treads with trembling steps his course through life, restraining his passions by the strictest rules of reason, in hope of fitting himself for a future state of eternal happiness. Is this hope delusive? No; it was inspired by a benevolent Almighty Being. In the morning of the resurrection he shall burst the bands of death, rise from the tomb, soar on high; attain the heaven of heavens, and join the happy company around the throne of Jehovah!

FOR ZION'S HERALD.

"Suffer little children to come unto me, and forbid them not."

The sentence, "suffer little children to come unto me," is fraught with many valuable instructions, of which the desultory reader is not aware; or, if aware, is not careful to perform; and yet if he perform, it is with a lukewarmness or cold indifference: indeed, almost every sentence in the sayings of Christ, when analyzed, comprehends the whole duty of man.

Do we suffer little children to go unto Jesus, when we permit them to grow up in ignorance, in vanity, in rusticity, in pride, in all manner of wickedness and horrible blasphemy? Do we suffer little children to go unto Jesus, when we permit them to frequent the company of the wicked, of the profane,

of the haifers of God and the lovers of the world? In ripe years, do we suffer our children to go unto Jesus, when we permit them to attend parties; in which the grand adversary of mankind reigns triumphantly; in which the ugly-visaged form of wickedness shows itself plainly? As they advance further in life, do we suffer our children to go unto Jesus, when we permit them to attend balls, where pride, vanity, haughtiness, disdain, and their concomitant evils, are raised to the utmost possible height? Do we suffer our children to go unto Jesus, when we permit them to attend the plays of the theatre, where, amidst the variety of obscenity and mimicry, we see the polluted wretch prostrated in the solemn mockery of prayer, to that great, and good, and mighty Being, who made and preserves us? But my feelings will not permit me to say more—my heart is pained—my soul sickened at this disgusting sight: it seems to be the climax of folly and wickedness!

Do we not rather suffer our children to follow the world, the flesh, and the devil, in suffering them to pass through the above black catalogue of vices and crimes. And unless stopped in their progress by repentance, they march on in obstinate stupidity, from one degree of wickedness to another, until they have filled up the measure of their incorrigible wickedness, and fitted themselves for eternal misery among the damned. Alas! how unlike are these to the little ones of Christ!

For all this, "the wrath of God is not turned away, but his hand is stretched out still."

As says a pious writer, "It is evident, that, in every quarter of the globe, children, at a very early age, have good and evil set before them, in the shinings of the light of Christ in their hearts, with clearness and evidence sufficient to ascertain to them their duty, if they honestly attend to it. Tho' much careful guardianship, cultivation and instruction, in order to guard children against the corrupting influence of example, invitation, and perverse inclination, which abundantly and prevalently surround them, is highly necessary and proper; yet, it is feared, a great part of the tuition, which many children receive, tends rather to blunt the true sense and evidence of divine truths upon the mind, and to substitute notions and systems instead thereof, than to encourage an honest attention to the teachings which lead into all truth. If the teachings of men were never to thwart the teachings of the Holy Spirit, many things would fix on the minds of children to be evils, which they are now instructed and persuaded are innocent and commendable. Indeed, it is mournful to observe, how many of them are bolstered up in pride, vanity, and revenge; taught to plume themselves upon their supposed superiority of parts and attainments; nursed up in the ideas of grandeur and worldly honour; yea, inspired with exalted notions of the merit of valour, heroism, and human slaughter. Thus the very image of God, which more or less shines in the countenance, and in the tender sensibilities and compassionate, commiserating feelings of an innocent child, is defaced and obscured."

It is not my intention to bring railing accusations against any persons, but only to state facts plainly, as they really are. We have life and death, happiness and misery, heaven and hell, placed before us; of these it is our peculiar prerogative to make choice: if we choose the straight and narrow path, we shall be rewarded with everlasting life in the presence of the Most High God, and his redeemed; but if we choose the broad way, we shall be punished with eternal death in the presence of the devil and the damned.

It is evident, that, if people could see the "terror of the Lord," they would depart from evil; and that, if they could know the "love of God," they would make their calling and election sure.

Dear youth, be persuaded to follow your great example Christ in the path of duty.

humility and self denial; striving, in conjunction with your parents, to increase in wisdom as well as in stature, and in favour with God as well as with man.

GAMALIEL.

FOR ZION'S HERALD.

VAIN CURIOSITY—No. 2.

"Learn well to know how much need not be known."—YOUNG.

The famous Dr. Doddridge was once asked where he thought the place of the damned was; upon which he observed, "We shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is." Sir Henry Watton being asked if he thought a Papist could be saved, "You may be saved," replied he, "without knowing that." An excellent answer to the questions of impertinent curiosity in religious matters. Let such inquirers read, "That secret things belong unto the Lord our God; and such on-ly as are revealed belong unto us." Curiosity, I grant, is proper, when it springs from a desire to know our duty; but improper when it wishes to know more of the state of men, or the nature of things, than it is designed for us to know. Now one of our greatest duties is to attend to our calling; whatever be our condition in the present world, our great object must be to work out our own salvation: whether we are rich or poor, masters or servants, old or young, this is the grand end we must keep in view—this should be our first business; and this we shall find, will be business enough; for in the great circle of human affairs, there is room for every one to be busy, and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct; of inferiors to obey; of the learned to be instructive; of the ignorant to be docile; of the old to be communicative, of the young to be advisable and diligent. Then let each one 'study to show himself approved' in his own sphere. It is acknowledged that we are to put each other in remembrance; but while we are thus employed, we are not to be forgetful of the beam in our own eye. How sad, how awful would it be for one, at last, 'to become a cast-away' by neglecting his own affairs, to constantly repeat to his neighbours, 'Lo here, lo there,' &c. Rather, in religious matters, let us be emulous; then, if any be found in the rear, it will not be through shameful negligence, for methinks we shall hear the hearty song,

"Tho' I'm behind, yet I can find,
And sing hosanna too."

To conclude: vain curiosity ought not to be indulged; for when it is, it seldom escapes punishment. Among many instances, let the following suffice:

Nitorics, a celebrated queen of Babylon, ordered herself to be buried over one of the gates of the city, and placed an inscription on her tomb, which signified, that her successors would find great treasures within, if ever they were in need of money, but that their labours would be ill repaid if ever they ventured to open it without necessity. Cyrus opened it through curiosity, and was struck to find within, these words! "If thy avarice had not been insatiable thou never wouldst have violated the monuments of the dead."—The conclusion of the whole matter, "To fear God and keep his commandments is our whole duty."

"For we must be to judgment brought,
To answer in that day,

For every vain and idle thought,
And every word we say!" A. B.

THE CONTRAST.

TWO DEATH-BED SCENES.

[Extracted from Mr. Reid's Account of his Voyages to Van Diemen's Land.]
I select from many similar cases which came under my observation, in the course of my professional avocations in various parts of the world, the two following.

These men, through life, professed sentiments very different from each other; and at the awful hour of dissolution, Their feelings were indeed very opposite. They were both snatched away in the prime of life, one being 24, and the other 27 years old. A long and disinterested friendship with the former, induced him to request my attendance professionally; but all human skill was vain; the cold hand of death, had seized him. Never, in my life, did I see the cheering effects of a religious life more strongly exemplified than on this occasion. His wife, his mother, and his five sisters, with myself, were present. Observing his female relations in tears, he requested them to come near, and, after a little pause, addressed them in nearly the following words: "Be-

loved friends, I perceive with regret the anguish of your souls; I say regret, because I had promised myself nothing but tranquillity and happiness, while the partition is breaking down that separates me from my God. I am entering on my last journey, which, so far from being terrible, is inviting and delightful."—A paroxysm of pain here interrupted the interesting account, and for a minute he lay apparently insensible; but opening his eyes again, with a placid smile, he said, "I feel the infirmities of nature, but my sense of pain is lost in my ardent hope of salvation." I have heartily repented of all my sins, and firmly believe, through the merits of my God, and the redeeming merits of my blessed Saviour, that I shall, in a few minutes, be numbered with the chosen of God. O my wife! my mother! my beloved sisters! I beseech you not to mourn my departure. I feel happiness unspeakable beaming on my soul, as it bursts from this wretched tenement." Then grasping my hand, he faintly exclaimed, "Ah! my friend, virtue is its own reward. See the effect of a religious life, and the blessed composure of a dying Christian!" He continued, "My lamp is nearly out; but, blessed be God, I feel that it has not burnt in vain. O Lord God! forgive my impatience. I am ready to obey thy call, and anxious to receive thy promised rest." Here his voice failed—his tongue faltered—and his spirit took its flight to the bosom of its Father in Heaven.

The picture of my other unhappy friend was just the reverse of the above. He had indulged freely in all the fashionable gaieties of the world; and if ever a serious or useful thought obtruded on his disordered fancy, it was immediately stifled by some idle debauchery.

In this mad career he quaffed away life to the dregs; and, before he arrived at the meridian of manhood he was verging fast to the brink of eternity. A bacchanalian surfeit in a distant country brought on a fever, which threatened a speedy dissolution of life; and in this state I saw him for the first time for several years, and I am certain I shall never forget the painful feelings I endured throughout this melancholy interview. It is absolutely impossible to give even a faint idea of the horror, the agony, the heart rending terror that harrowed up his soul, whenever the thought of death flashed across his mind. He received me with frenzied ardor, in which hope and fear were strongly depicted. "Alas!" he exclaimed, "you have come too late, for I am lost, every way lost." I immediately perceived that life was ebbing fast; and being convinced that nothing short of divine interposition could retard his fate, I endeavored to console him by drawing his attention to the mercies of God and the saving mediation of a gracious Redeemer; to which he replied, with asperity and violence, "If you have any friendship left for a degraded, self-polluted wretch, torture not his last moments. My life has been spent in iniquity—foolishly spent, because it never yielded one hour of solid happiness.—I have lived without thinking of God, and why should he now think of me, unless it be to judge me—to damn me? O God! I shall go distracted!" A fainting fit intervened, and fortunately broke this mournful chain of reflections; but, alas, sensibility too soon returned, and with it fresh trains of gloomy despondency. He stared wildly, and roared out, "I have broken from him, but he is coming again—there—death! O, save me!—save me!"

After nearly an hour passed in this dreadful state, he again became capable of reflecting; but every moment added to his dejection. "I have been so bad," he exclaimed, "that God can never forgive me. I have blasphemed and dishonored his holy name a hundred times, when my heart inwardly smote me. I have ridiculed and denied his existence, that my companions in error might think well of me; but I never was sincere in my wickedness." His mind became so agitated that all reasoning was lost; he was unable to repent; and the thought of death rent his very soul. In this perturbed state he languished for about four hours, from the time of my first seeing him; till at length, overwhelmed by despair, a paroxysm of fever closed the tragic scene. The last words he uttered that I could distinctly hear, were "God will not, cannot forgive,"—the remainder was lost in a murmuring groan.

O my friends, could I convey to you any idea of the awful feelings which the wretched death of this wretched man produced upon my mind, it would, I think, deter the most thoughtless of you from those practices which destroy both soul and body.—Would to God that you had been present! My description may not penetrate beyond

the ear; but had you witnessed the dreadful original, it would have pierced your very hearts.

HERALD.

BOSTON:

THURSDAY EVENING, DEC. 18.

VALUE OF NEWSPAPERS.

The spirit of intelligence, activity and enterprise, which characterizes the people of New-England, is a subject of frequent and just remark, by candid and intelligent writers in Europe and America. In searching for the causes of this energy of character, several things have presented themselves to our view.

The Pilgrims, our veteran forefathers, though subject to gross errors, were, many of them, men of enlightened minds (considering the age in which they lived) who justly appreciated the advantages of an early education; and their posterity are now plucking the fruit that proceeds from the seed which they planted. As their numbers increased, the howling wilderness retired before them—schools and seminaries of learning were organized in every town and village, and each succeeding generation became more and more enlightened.

The art of Printing has also exerted its powerful influence, and contributed not a little to the establishment of this energy of character. NEWSPAPERS were early established in the then Colonies, and they increased in number with a rapidity equalled only by the rapid strides of the population that supported them, and which they in return enlightened and enriched.

Few persons, we apprehend, justly appreciate the value of a well-conducted Newspaper. And we have reason to believe that there are yet many families in our land who do not regularly receive a Newspaper or Magazine of any kind. Were the heads of such families sensible that they are depriving themselves and their children of a privilege that would have a very important bearing upon their future prospects and usefulness in life, most certainly they would no longer live in the neglect of a duty so obvious and important as that of supplying themselves regularly with the papers of the day.

In our childhood we were intimately acquainted with a family residing in a neighboring State, consisting of fourteen children (eight sons and six daughters.) The parents were poor, but honest and industrious. They sent their children to a common school, and did not neglect to procure for their use, once a week at least, a good newspaper.—And we well remember with what anxiety these children awaited the weekly arrival of the post, that brought them intelligence from all quarters of the world. These papers had the effect to assist them in acquiring their education; to furnish them with pleasant and profitable employment for many an evening hour which might otherwise have gone to waste, and to store their minds with useful knowledge and prepare them for future usefulness in life. As the sons respectively arrived at the age of fifteen, the father would thus address them—
"My son, you have now arrived at an age when you are to enter the broad theatre of the world, and act your part therein. I have brought you up in the fear of the Lord, and have given you such an education as was in my power to bestow. This is all I have to give. You have now to choose your employment for life. Take the Bible for your guide—fear God, and keep his commandments—as you would have others do to you, do ye even so to them,"—then, my son, you will always find

friends in this world, and in the world to come you will have a Friend who sticketh closer than a brother." Nearly all these children have reached the age of manhood—the sons are all engaged in honorable occupations, and the daughters are pleasantly settled in life, with the exception of one, who we believe has gone to another and a better world. The aged father still lives, to call down blessings on his offspring—but the spirit of the mother has gone to the mansions of immortal glory.

"Let a family of children be put regularly in possession of a newspaper—and let another family, though possessing the same advantages with regard to scholastic acquirements, be deprived of it, and the difference between them will be perceptible to the slightest observer."

A public religious dispute, attended by a large assemblage of persons, has been held at Washington, Ken. between Mr. Campbell and Mr. McCulla, for nine days. The question regarded infant baptism. At times they were very warm. At the conclusion each gentleman declared he was victorious; but it is said the auditors considered the subject to remain as undecided as at the commencement.

Letter to the Editor, from the Rev. Benj. R. Hoyt, Presiding Elder of the New Hampshire District:—

MR. EDITOR,

If you think proper you may give this Communication place in Zion's Herald.

Various were the exercises of my mind, on commencing my labours this year, arising from several causes. 1st, It was a new sphere of action. 2dly, However much had been done for the Church through the instrumentality of those who had gone before; yet I was persuaded that much remained to be accomplished, before the Church would be raised to that state of spirituality necessary for her prosperity. 3dly, If after all the exertions of those who have laboured to effect that change which is so necessary to be brought about, with so little success, I was ready to ask, by whom shall this mighty work be effected. I must still say that my fears were not founded on false or vain reasonings. Yet we have cause of gratitude to God for the favours we have received, in the prosperity of Zion, in this part of the Vineyard of the Lord.

In the course of the season past, we have had two Camp Meetings. The first was held at Sandown, N. H. 2d Sept. and on the whole, was an occasion of much good, although considerable opposition was experienced during the meeting, from the sellers of ardent spirits; yet the great body of people who attended, conducted with decorum; which, in conjunction with the pleasant weather, good accommodation, and spiritual exercises, rendered the meeting interesting. More than thirty souls were hopefully converted; a spirit of conviction found its way to the hearts of many sinners; while some hundreds of professing Christians experienced a deepening of the work of grace in their hearts. The good effects, however, were not confined to that place. Seventy souls on the Circuit have since been brought to the knowledge of the truth as it is in Jesus. One new society has been formed in the town of Chester and Hookset, consisting of about forty members; appearances are still favourable. The second was attended at Warren N. H. The exercises of the meeting being interrupted at two different times by the falling of rain, the season was not so agreeable as it would otherwise have been; yet good was done, from 12 to 20 found the pearl of great price. With a very few exceptions, solemnity and good order prevailed during the meeting. And after the parting ceremony, nearly one hundred tarried for several hours, wrestling with God in prayer for mourners, several of whom found peace.

We have had some gracious showers in most of the Circuits. A gradual reformation is going on in Rochester. At Portsmouth, the congregation is large and attentive. There have been a number converted and added to the Church in Epping, on New-Market Ct. Rev. J. Sanburn has administered the ordinance of Baptism to twenty candidates this fall past. There have been conversions on Pembroke and Sandwich Cts. A society of

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thirty members has been formed, and additions to others on Bridgewater Ct. Canaan, Lancaster, Landaff and Oxford Cts. have all received some drops of mercy in the conversion of souls and in causing the Church to become more spiritual.

The Preachers are mostly at their posts and in their work. Our Quarterly Meetings are well attended & spiritual. May the Lord succeed our exertions for his Name Sake.

BENJ. R. HOYT.

Portsmouth, 13th Dec. 1823.

MISSIONARY INTELLIGENCE.

From the Methodist Magazine for December.

South Seas.—The Missionary at the Friendly Islands, Mr. Lawry, gives an encouraging account of his reception by the Chief of Tonga Island, Palau, who "appeared very anxious," says Mr. Lawry, "for us to establish ourselves with him, and not think of going to any other island or place."—"I am much pleased with the conduct of Palau, and two other Chiefs, his relations. I hope our way is beginning to open, by Divine Providence, for the standard of the cross at this place, the residence of Palau, the soil of which is rich, and the country beautiful."

Southern Africa.—A Letter from Mr. W. Shaw, dated Salem, March 29, 1823, says, "We are making some small progress on this circuit, chiefly in matters preparatory, and in securing a foundation for a permanent work in Albany." After noticing the opening of a place for divine worship, he observes, "For my own part, I cannot describe what I felt while setting in the pulpit, and beholding before me Europeans and Africans in a mixed group,—formerly so rare a sight in this colony—hearing them tell, each in his own tongue, the wonderful dealings of God towards them; and this in a Chapel which has cost me no common pains and perplexity in erecting, owing to a variety of circumstances, which I could neither foresee nor controul."

Western Africa.—Sierra Leone has recently been deprived of one of its Missionaries, by the death of Mr. Lane. This afflicting event is mentioned in a Letter from Mr. Huddleston, dated, Free-Town, April 20, 1823.

Extract of a Letter from Rev. William Capers, Superintendent of the Creek Indian Mission, dated September 27th, 1823.

"I am now but just returned from Asbury. I would have liked you to witness my arrival there. As soon as I was seen, the hills resounded with 'Mr. Capers is come, Mr. Capers is come,' and presently I was surrounded with a crowd of eager, affectionate, rejoicing children. They sing sweetly with us in our family devotions; and behave on all religious occasions with a decorum which I never saw equalled among children at home. Indeed, both for their easy subordination, and careful attention to our instructions—the quietness of their temper—their respectful and affectionate behaviour towards us—and the progress of many of them in learning, they would excel on comparison with any school I ever knew. One of our boys within three months, from his letters, has learned to read in the Testament. It will not surprise you to hear that the hearts of these children gently open to the truths of religion. On Sabbath I baptized Mr. Martin (hired to manage our little farm) and administered the Lord's Supper. While in that moral desert we were thus solitarily employed, our children bathed in tears—bowed at their seats, and sobbing out their prayers, gave a heart-cheering earnest of what shall be. May God bless them with continued instruction and the salvation of his Son Jesus Christ."

Strange Work.—In the Christian city of N. Orleans, a Protestant Church was lately sold on execution, and purchased by Mr. Judah Touro, (formerly of this city) of the Jewish faith, for \$20,000, in order that the Society may continue to worship in it.

Youthful Liberty.—A few young Missionaries in Kennebunk-port, have collected the year past, twenty-five dollars, for promoting Christianity among the Jews. May many others "Go and do likewise."

Education in Ireland.—A fact, scarcely credible, has been made known to the Commissioners of Government, respecting Ireland, viz. that in eleven counties, there is not a single bookseller's shop. Those who say that education tends to excite a spirit of discontent and insubordination, will find it difficult to reconcile the state of Ireland with this theory.

GENERAL INTELLIGENCE.

CONGRESS.

The Rev. Mr. Bascom, of the Methodist Episcopal Church, has been elected Chaplain of the House of Representatives; and the Rev. Dr. Stoughton, of the Baptist Church, Chaplain of the Senate.

A Committee has been appointed to consider the expediency of abolishing imprisonment for debt.

Mr. Webster has offered a resolution proposing an appropriation to defray the expense of a Commissioner to Greece, whenever the President shall deem it expedient to appoint one.

Mr. Baylies presented a petition from the citizens of New-Bedford, on the subject of the protection of the whale fisheries; and Mr. Camberling presented a petition of the tallow chandlers of New-York, which he stated was directly opposite to that of the merchants of New Bedford.

Mr. Sibley presented a memorial from Norfolk district, Mass. contesting the seat of John Bailey, in the House, who, when elected, was and had been for some years before, a clerk in the Department of State at Washington.

The committee on the Judiciary were instructed to inquire into the expediency of providing by law, a uniform system of Bankruptcy throughout the United States.

THE GREEKS.

Meetings have been held by the citizens of New-York and Philadelphia, to concert measures in aid of the cause of the Greeks. The President, in his Message to Congress expresses his confidence that the Greeks will be able to maintain their independence. "There is good cause to believe that their enemy has lost forever all dominion over them; that Greece will become again an independent nation."

Handsome.—The merchants of Pearl-street in this city, have voted to present a pair of Silver Vases to DE WITT CLINTON, as a mark of gratitude for his eminent and persevering services as a Public Benefactor.—They have also offered a reward of \$100 for the best design of the Vases.—N. Y. pa.

Williams College.—At this flourishing Institution there are 84 Medical Students, 4 resident graduates, and 118 academical students. Total 206.

Warning to Children.—Horatio Ball, aged 11 years, was charged with the murder of his school fellow, aged 12 years, by stabbing him with a penknife. He was brought from prison and tried by Judge Tilghman, in Philadelphia, a few days since. On account of his extreme youth, he was not condemned for murder; but the jury declared him guilty of manslaughter, and recommended him to the mercy of the Judge, who sentenced him to ten years imprisonment.

POST OFFICE ROBBERY.

The Post-Master General having received numerous complaints of frequent robberies of the mail to the westward of Richmond, and having strong suspicions that the robberies were committed at the Post-office at Newbern, Montgomery county, Va, kept by one Wolkford, sent on an agent to detect the villain. The agent put \$20, in small N. C. notes, in a letter mailed at Abingdon, addressed to a person in Richmond. He then repaired to Newbern and sent a countryman to the Post-office to inquire for a letter, and there being none for him, the countryman requested the Post-master to give him two fives for a ten dollar note, as he found it difficult to get change on the road. This was done, and on examination of the notes, they were found to be the very ones inclosed in the letter. The agent went immediately to the office, and demanded of Wolkford the other ten dollars, which he denied having. The agent then demanded his keys, and on searching the office the other notes were found. W. then confessed his guilt, and was committed to prison. It seems that nearly every double letter in W's office had been broken open, and a considerable number of notes were found in his possession.

CHERRY VALLEY, Dec. 2.

Shocking Occurrence.

On the evening of the 24th ult. a young woman was driven up in a carriage to the tavern of Col. Welch, in the village of New-Berlin. The person who drove the carriage immediately disappeared, and she remained at Col. Welch's till next morning, when she told the family she was going about two

miles out of the village, and would send for her trunk that afternoon, and wished them to let it remain. It was afterwards ascertained that she went to a druggist in the village and with much difficulty obtained three cents worth of arsenic under pretence of using it to kill rats. She then retired to a place of woods about two miles distant, where she took the fatal dose, (and it is supposed intended to die,) but owing to the cold, she went to an adjacent house, where she called for some water, drank and said, she was unwell. A physician was immediately sent for, but only arrived in time to view her a lifeless corpse. On examining her trunk it was ascertained from two letters, one addressed to her father in New Lisbon, where she had resided, and the other to a female friend—that her name was Davis—These letters were written the night previous to the fatal act, and stated no particular cause for it. In the letter to her father, she stated that she intended to die peacefully and unmolested in the woods. In that to her friend, her chief topic was religion, and expressed many doubts respecting her being a christian, although she had become a professor of religion a year ago.

BRIDGEPORT, (Conn.) Dec. 11.

An Impostor.—About a month since, a stranger, a young man of genteel appearance, came into Bridgeport society (New Milford) pretending to be sick. He put up at Mr. Jeremiah Platt's inn;—and sent for Dr. Warner, under whose care he wished to be placed. The doctor could discover no symptoms of illness, but to gratify his patient administered some simple nostrums. In a few days, the gentleman called on his landlord for the loan of his horse to go to New Milford, to procure some medicine. Mr. Platt told him he might have his horse in welcome provided he would stop at a certain place and purchase a small quantity of leather, to which he readily assented. The horse was brought up—two dollars handed him to buy the leather—and our hero mounts.—A few miles ride, he thought, would be beneficial to him; and besides, he liked to ride a good horse, as indeed he was. Being thus furnished with horse, saddle, and bridle, and two dollars beside, the sick man starts; and we presume his health improved with every step, as he concluded to keep on, the Lord knows how far, as neither he nor the horse have been heard from since.

Wonderful Dispensation.—We have been informed through several sources, and have reason to rely, to a certain extent, upon the correctness of the information, that about the 21st of Oct. a sudden change of the weather was experienced at Tampico and the vicinity, the mercury of the thermometer falling 40 degrees during 8 hours—the consequence of which was, that 300 persons died in one night in that city and the adjacent country. One of our U. S. vessels was in port at the same time, and our informant adds, that she lost at the same time 18 persons including several officers.

Louisiana Ad.

[Letters from Tampico of Oct. 26th have reached this city, which state, that the fever was raging with greater violence than ever before known.]

Romantic Suicide.—A tragical event lately excited consternation in the town of Diest. A youth belonging to the militia, absent from his regiment on furlough, had repeatedly proposed to marry a young woman to whom he had paid his addresses. The parents however, either objected or wished to postpone the match. The unfortunate pair, despairing to live together, resolved, it appears, to die. On the 17th of August, after returning from a fair, the girl left her holiday dress at home, and proceeded simply attired to meet her lover. They were not afterwards seen or heard of, until a few days ago, when a militiaman's cap being found on the banks of the Demer gave reason to conjecture their melancholy fate. The river was immediately dragged, and the unhappy lovers were found locked in each other's arms.

Brussels paper.

Fine Thread.—One ounce of fine Flanders thread has been sold in London for £4; such an ounce made into lace may be sold for £40, which is ten times the price of standard gold, weight for weight.

MARRIED.

In this city, by Rev. Dr. Baldwin, Mr. Alden Gifford to Miss Augusta Lovett—Mr. Moses Carr, formerly of Somersworth, N. H. to Miss Maria Adams, of this city.

In Charlestown, Mr. Stephen Fuller to Miss Dorcas Howe.

In Roxbury, Mr. Antipas Jackson, Jr. of Newton, to Miss Mary Chap.—In Salem, Capt. Richard Groves to Miss Ruth Burn-

ham.—At Nahant, Lynn, Mr. Nathan Silsbee to Miss Elizabeth Dodge, formerly of Salem.

In Lynn, by Rev. D. Fillmore, Nov. 20, Mr. Enoch Soule to Miss Lydia Munroe—28th, Mr. Thomas Phillips of Lynn, to Miss Hannah L. Kimball, of Ipswich.

DIED.

In this city, Mr. Eli Forbes, aged 46; Mr. Thomas P. Simpson, aged 20, son of James S. Esq. of N. Hampton.—Mrs. Elizabeth Minnott, aged 84 years.

At Georgetown, Dis. Col. Benjamin Homans, sen. late Chief Clerk of the Navy Department, and recently appointed Naval Store Keeper at Portsmouth, aged 59, formerly of this city.

At New York, Rev. Ezra Sampson, aged 76.—At Plum Island, Mr. Lewis Lowell, aged 56, keeper of the Light House.—At Newport, Mrs. Rhoda, wife of Mr. John Carr, aged 47.

In Lynn, Dec. 12, Mr. Thomas Bowler, Sen. aged 65.

At Lechlure Point, Mr. Charles Elliot, a native of England, 29.

NOTICE.

Our ZION'S HERALD is to be enlarged to the size of the Boston Recorder, on the first of January next. The price will not be enhanced.

All the Preachers in the Methodist connexion are requested to act as Agents, in procuring subscribers, and furnishing interesting matter.

Agents will be allowed every eleventh copy, gratis.

Communications, (free of postage,) may be addressed to B. BADGER, Editor.

Subscribers who are in arrears for the present volume, are authorized and requested to pay over the amount of their dues, to either of the travelling preachers, who will forward the same to the publishers by the first convenient opportunity.

RELIGIOUS BOOKS.

JUST received from New-York, and for sale at No. 15, Friend-street,

The Doctrine of Universal Restoration. Examined and Refuted. By D. Isaac, \$ 75

Benson's Hymns for Children, 25

The 1st vol. of the octavo edition of

Dr. A. Clarke's Commentary on the N. Testament, 5 00

This work on the whole Bible is to be comprised in Six 8vo. volumes at the above named price—any who wish, can be supplied with it. The subscribers for this work will please send and get their volumes.—The 16th No. of Benson's Commentary, is also ready for the Subscribers.

The Methodist Magazine for November has arrived, and is ready for the Subscribers. Boston, Nov. 25, 1823.

CHRISTIAN

BOARDING SCHOOL.

THE subscriber, impressed with the importance of a truly Christian education, and the impossibility of promoting it in schools which are open indiscriminately to the world, has opened in this town, a Christian Boarding School, the objects of which are,

1. To educate the children of itinerant ministers; whose education must call their fathers home from the ministry; or the want of it render them a reproach to Christianity; unless some means be provided for them; as it is impossible for any mother, in the situation of an itinerant preacher's wife, to have that government over a family that is necessary for their well-being.

2. To fit youth of both sexes to govern, guide, and instruct others in Christian Schools; as he considers it vastly important that youth should be influenced by the motives of Christianity; for this at once guards them against all sin, and renders their minds stronger, their judgments clearer, and their memory more retentive.

The conditions of the school are as follows:

1. 95 cents per week for boarding, washing, mending, and tuition. The scholars assist some in washing, and in some other things for necessary exercise; not so, however, as to hinder their studies.

2. No one can be received but such as have been baptized.

3. Health, temperance, and economy, will be carefully studied in to their diet.

4. Any scholar may withdraw or be withdrawn at any time, if the school does not suit its health; or on account of any dissatisfaction with the school, by first showing in writing the cause of such dissatisfaction.

5. The doctrines of the Methodist Discipline will be taught as the pure doctrines of the Gospel.

6. Scholars find their own bed and bedding.

The subscriber further gives notice that he has for nearly a year had the general superintendency (tho' not the immediate teaching) of a similar school; and from his observations concerning it, has had increasingly strong impressions in favor of its operation; and, therefore, has relinquished all concerns in life, unavoidable ones excepted, to attend to this, being impelled by a sense of duty only.

He can receive twenty four scholars—He earnestly wishes the friends of Zion to remember him, and the cause in which he is engaged, in prayer to that God who only can give success to so important an undertaking.

SAMUEL BAKER.

Buckport, Maine, Nov. 1823.

BOARD.

MRS. WOODBERRY, at No. 2, Union Place, can accommodate a few Gentlemen with Board.

She refers to Rev. Mr. Hedding, or to the Editor of this paper.

POETRY.

REFLECTIONS ON THE APPROACH
OF WINTER.

Desponding Nature droops her head,
And shrinks before the northern blast;
The trees their "leafy honours" shed;
And Autumn's glory flies in haste.

From Zembla's cold and dreary shores,
Bleak Winter comes with rapid strides,
Of storms he brings his various stores,
And pours them down the mountain sides.

O, Man! behold the year decay,
And cast a thought on seasons gone;
Thy spirit, too, must wing her way
To realms far distant and unknown.

The fading glory of the year
Should bid thee think upon thy doom;
Thou canst not tell the day how near,
Which lays thee in the silent tomb!

Winter may clothe in white the plain,
And bind in ice the limpid stream,
But genial Spring dispels his reign,
And wakens Nature from her dream.

Ah! when thy morn of youth is fled,
No second spring to thee returns;
When age with snow shall crown thy head,
The lamp of life but faintly burns.

Then be prepared to meet thy God;
Let not thine eyes be fixed on earth;
But upward look to that abode,
Where love eternal claims its birth.

Years may in swift succession roll,
And each its full fruition bring;
But that immortal spark—the soul,
Shall flourish in perennial Spring.

From the Palladium.

Lines addressed to Mr. DAVID BROWN, a
young man of the Cherokee Nation.

"SON OF THE FOREST," thus I hail!
Not as my Father's did of yore,
When, borne by Europe's prosperous gale,
They landed on thy peaceful shore.

Thy scatter'd tribes, thy wasted lands,
The mournful stories sadly tell,
How brothers fell by Christian hands,
And mothers sung their funeral knell.

O sad to think, that those who bear
The honor of the Christian name;
So little of its spirit share;
So little of its mildness claim.

But now, from scenes of carnage free,
We gaze on Bethlehem's rising star;
"Son of the Forest," so for thee;
Its glorious light is seen afar.

Go, Christian Brother, with thee bear,
The songs which Angels' harps employ;
And let the Western nations hear
Tidings of Love, of Peace, and Joy.
Boston, Dec. 8, 1823.

MISCELLANY.

REMARKS

On the Sovereignty of God, in reference to
the enjoyments of Believers. (From the
Rev. Henry F. Burder's "Discourses on
the Scripture-Character of God." Lon-
don, 1822: pp. 152-154.)

There are Christians, and there are
Christian Teachers, who entertain
some views of the Divine Sovereignty
which appear to have a very discour-
aging aspect on the spiritual enjoyments
of believers. They conceive, that in
the administration of the kingdom of
grace, God, by a pure act of Sovereignty,
frequently withdraws from his
people the light of his countenance, and
suspends the joys of his salvation, when
no cause of that withdrawal, or of
that suspension, is to be found on their
part. To my mind, these ideas appear
to be unworthy of the divine character,
and irreconcilable with the tenor
both of the promises of divine influence,
and of the injunctions to rejoice with-
out ceasing in the Lord. On this point
my views precisely coincide with those
of a valued and enlightened friend,
whose words I will take the liberty to
adopt: "If we are destitute of Christian
comfort and joy, it is, I think, of es-
sential importance, to have the conviction
deeply impressed upon our minds,
that the cause is in ourselves—entirely
drawn from us; but we that withdraw
from God. When we have withdrawn,
indeed, and, by our backsliding, depri-

* Dr. Wardlaw, in his Discourse on the
Influence of the Holy Spirit.

ved ourselves of the 'joy of the Lord,'
and of the 'light of his countenance,'
he may make us to feel our folly and
our sin, by refraining, for a time, from
restoring it. But still, let us remem-
ber, that the cause is in us; and that, in
every instance in which the effect does
not arise from bodily or mental disorder,
the cause is, in its nature, criminal.
The manner in which some have spoken
and written respecting the want of
religious comfort, as arising from the
sovereign hiding of God's countenance,
while I am satisfied that it is not, at
least in general, their intention, to deny
that there is a cause, and that that
cause is sin in us, has yet frequently ap-
peared to me too much calculated to
produce and to foster an impression of
a different kind; to lead us, when in
this situation, or when we see others in
it, to look upon ourselves, or on our
fellow-professors, rather as tried in the
course of Divine Providence, than as
decidedly sinning against our own
souls; and thus, in either case, to pity,
rather than to condemn."

From the London Christian Guardian.

EARLY PIETY, OR THE HISTORY OF
DOROTHEA.

In the pretty village of Linton there
lived a virtuous widow: she was sin-
gularly affectionate towards her chil-
dren, and most zealous in her endeav-
ours to train them up in the paths of
virtue and religion.

She had a daughter named Dorothea,
about ten years old, of a lively disposi-
tion but much inclined to petulance.—
The mother not having it in her power
to give up her time entirely to the
education of her child, and fearing that
she might acquire bad habits amongst
her young companions, placed her under
the care of an excellent school-
mistress, with whom she remained two
years, making rapid progress in piety,
and storing her young mind with many
invaluable lessons, which were there
impressed upon her, but more especial-
ly that of making our blessed Saviour
the model of her life.

When Dorothea returned home, she
became the comfort of her family.—
Patient, gentle, and obedient, she never
complained, talked little, but always
to the purpose; contented and cheerful,
not only in the fulfilment of her several
duties, but likewise under those little
trials which all are occasionally called
upon to bear. Modest, humble
and simple, both in her dress and man-
ners, she was respectful towards every
one; careful not to speak evil of any,
desirous to oblige, calm, and at peace
with God. Such a course of conduct
soon rendered Dorothea an object of
esteem throughout the parish, till jeal-
ously raised up persecutions against her.
Some of her companions endeavoured
to injure her reputation; some ridiculed,
and others treated her as a hypo-
crite, a vain pretender to superior piety.
Dorothea bore all this in silence,
patiently submitting for the love of Je-
sus; and moreover, behaved with such
uniform kindness, even towards those
by whom she was thus ill-treated, that
all were at length convinced of her
innocence, and the uprightness and in-
tegrity of her heart; whilst the calum-
nies of her enemies turned only to their
own confusion.

The minister of the parish, being
struck with the superiority of Dorothea's
conduct to that of the other young
persons whom he instructed, and be-
holding with admiration the wonderful
effects which divine grace had wrought
upon her soul, begged her to give him
some account of her habitual conduct,
and manner of living with her young
companions. "Sir," replied Dorothea,
"what I do is, I fear, very little com-
pared with what I ought to do; but I
have never forgotten the advice which
my school-mistress gave me when I was
not more than eleven years old. She
often exhorted me to make Jesus Christ
the pattern of all my actions—my guide
and example in every kind of trial;
and this I humbly strive to do. When
I awake in the morning, and whilst I
am rising, I think of the Holy Child of
Bethlehem, who offered himself a sacrifice
to God the Father in humble imi-
tation of him, I offer myself a sacrifice
to God, by consecrating the day and
all my labours to his service. When
I pray, I think of Jesus Christ praying
to, and adoring his Father, and endeav-
our as far as possible, to bring my heart
into the same holy frame. When at
work, I think how Jesus laboured for
my salvation; and then, so far from
complaining, join my labours unto his
in humble love and resignation. When
receiving the commands of my parents

or superiors, I recollect how submis-
sive and obedient Jesus was to the holy
Virgin and to Joseph, and immediately
try to conform my spirit unto his bright
example. If desired to perform any
thing painful or unpleasant, I immedi-
ately think how Christ submitted to the
death of the cross for my sake; which
enables me cheerfully to fulfil my duty,
however painful or difficult it be. If
any one speaks ill of me, or abuses me,
I make no reply, but suffer all in sil-
ence; remembering with what patience
Christ endured the most cruel torments,
colums, and accusations. I reflect,
moreover, on the innocence of Jesus:
he did not deserve the evil he endured;
whereas I, a poor sinner, deserve
far greater evils than those which I
am called upon to bear. When taking
my daily meal, I think of the temper-
ance and frugality of Jesus, seeking and
commanding that all things should be
done to the glory of God. If I am ob-
liged to eat any thing disagreeable, I
remember the gall which was given to
our blessed Saviour on the cross, and
for his sake make a cheerful sacrifice
of my inclination. If I have not suffi-
cient food to satisfy my hunger, still I
am content, when I recollect that Je-
sus fasted forty days and forty nights,
that he suffered hunger and thirst for
our sake, to expiate the sins and intem-
perance of men. When I take any re-
creation, I represent to myself Jesus
Christ—meek, affable, and holy in all
conversation with his Apostles. When
I hear any evil-speaking, or am wit-
ness to the commission of any sin, I
pray that God will pardon the offender;
recollecting how the heart of
Christ was pierced with grief, when
he saw his heavenly Father thus pro-
faned. When I think on the number-
less sins that are committed in the
world, and the grievous manner in
which God's commandments are but too
often broken, I sigh, and long to obtain
that holy temper which we may con-
ceive our Saviour to have felt, when
he said, "O holy Father, the world
knows thee not!" When I attend on
public worship, I join with all my heart
and soul in the holy sentiments of Je-
sus, who sacrificed himself for the glo-
ry of the Lord, and in order to expi-
ate the sins of men, and purchase their
salvation. When I sing, or hear others
sing the praises of my God, then it
is that I rejoice in the Lord, and glory
in the God of my salvation; then it is,
that I fancy myself listening to that glo-
rious canticle, that sacred hymn which
Jesus sung with his disciples after the
institution of the sacrament. When I
lie down to sleep, then also I meditate
on Jesus, who only took repose that he
might consecrate himself with new vig-
our to the glory of his Father; or I
meditate on the difference between
my bed and the cross of Christ, on which
nevertheless, he lay down like a lamb,
offering his life and soul to God; after
which, I go to sleep, repeating in my
heart the words of the dying Jesus:
"Father, into thy hands I commend my
spirit."

The clergyman, astonished at find-
ing so much wisdom in a poor young
villager, exclaimed, "O Dorothea! how
happy are you; what comfort, what
happiness you must enjoy!"

"It is true," replied she, "indeed,
that I have great comfort in serving
God; but I must confess, that I have
also my share of trouble, and many
conflicts to undergo. It is often very
difficult to bear the ridicule of those
who mock at me, and still more so to
subdue my own passions which natu-
rally are very strong. Although God
gives me strength, he still suffers me
to meet with frequent and grievous
temptations."

"How then, do you manage," said
the clergyman, "to overcome these
temptations?"

Dorothea ingeniously replied, "O
Sir! when my soul is sorrowful, and
my spirit is disquieted within me, then
I think of my Saviour, weary, comfort-
less, and dying on the cross, and with
him I say in my heart those words
which he himself so often uttered in
the garden of Olives: 'Father! thy
will be done.' As to my temptations,
when I had within a tendency to any
sin, or an inclination to follow the bad
example of my young companions, and
to partake of their giddy amusements,
I fancy to myself, that I hear Jesus say-
ing to me, 'What, my child, wilt thou
also forsake me, and give thyself a prey
to this vain world and all its sinful plea-
sures? Wilt thou too, Dorothea, with-
draw thine heart from me? Are there
not already, too many who transgress
my laws? Wilt thou also become one

of them? Then I reply, in my heart,
No, my God; I will never forsake thee:
Until death will I be faithful. Lord, un-
to whom shall I go, if I abandon thee?
for thou alone hast the words of eternal
life. This thought soon fills me with
new strength and courage. What, in-
deed, can be more noble, than the en-
deavour to follow the example of the
Lord? What more delightful, than the
attempt to imitate the Lord our Saviour?
What greater happiness, than the ser-
vice of so good a master?"

"Go Dorothea," said the minister,
"continue to profit by the grace and
favour with which you are blessed of
the Lord. O, how happy is the soul
which thus seeks to imitate the Lord
our Saviour!"

JUVENILE EXPOSITOR.—No. 10.

They sold themselves to do evil in the sight
of the Lord, to provoke him to anger.—2
Kings, xvii. 17.

This text is but too often verified in the
conduct of thoughtless and presumptuous
sinners, who, for the sake of trifling gain,
undertake such hazardous enterprises as ex-
pose their lives to the greatest peril, while
with profane and heaven-daring language
they provoke the Lord to anger, that he may
destroy them.

A few years since a young man with his
wicked companions being employed about
a mill, where the stream was rapid and
rushed with great violence into the flume,
one of them proposed, in a way of banter and
bravado, to go in and try their strength to
swim against the stream; while others, less
rash, endeavored to dissuade from so foolish
and hazardous an enterprise. Another pro-
posed to give a quart of rum to him who
would first make the attempt. "I will go for
a quart of rum," cried the profane youth
with an oath. "Don't venture, for you will
never come out alive," rejoined his friend.
"I don't care, I will go to hell for a quart of
rum," exclaimed the blasphemous wretch,
and madly plunged into the whirling current.
In vain he struggled against the rushing
tide—in vain he called for help—and vainly
did his companions use their utmost endeav-
ors to rescue him from death. At length
they drew him out a lifeless corpse. He
sold himself (for rum) to do evil in the sight
of the Lord, to provoke him to anger, and
died as a fool dieth.

A PAWNEE'S REVENGE.

The following account of Long-hair, the
hereditary chief of the Grand Pawnee In-
dians, is given in the account of Long's Ex-
pedition to the Rocky Mountains:

Dorion, a Metizo, on a trading expedi-
tion, had accumulated a considerable quan-
tity of peltry at the Pawnee republican vil-
lage. As he had no horses to transport his
merchandise, he requested the chief of that
village to assist him in conveying it to the
Grand Pawnees on the Platte. The chief
directly ordered horses to be brought, the
furs were packed upon them and they de-
parted on the journey; but owing to some
alleged misconduct on the part of Dorion,
the chief, when half way, ordered the goods
to be taken from the horses and to be left
on the plain. He then, with his followers,
returned to his village. The trader, after
bemoaning his unfortunate condition, at length
resolved to go to the Grand Pawnee village
and solicit the aid of Long-hair. Having ar-
rived at the residence of the chief, he related
to him in what manner he had been used
by the republican chief, and concluded by
requesting assistance to bring in his goods.
Long-hair, without reply, ascended to the
top of his lodge and called out to his people
to bring him one hundred horses. Taking
the best of these, and a sufficient number of
attendants, he accompanied Dorion, and as-
sisted him to transport all his peltries, and
did not cease with his good offices, until he
had aided him in building a skin canoe, and
had packed all the merchandise aboard, al-
though previously told by Dorion that he had
nothing to reward him with, having, as he
said, traded every thing away; though at the
same moment he had a number of Indian
goods concealed in his packs of buffalo robes.
After all was completed, "now," said the
chief, "Dorion, I know that you are a bad
man; I have no doubt but you have a quan-
tity of such goods as we want, concealed in
those packs, and could reward me if you
were liberal enough; but I ask nothing.—
You have a forked tongue. You have abus-
ed me to the whites, by calling me a rascal;
but go, I will not harm you; tell the red
head (governor Clarke) that I am a rascal;
I am content."

REMARK.—If thine enemy hunger, feed
him, if he thirst, give him drink, for by so
doing thou shalt heap coals of fire upon his
head.

Temptation.—As the fly that plays about
the candle often burns his wings at last, so
the Christian that parties with temptation, is
in danger of having the wings of his soul
shortened by the fiery darts of the devil, that
he will not be able to rise again towards
Heaven, till God shall give him renewed
affections.